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A D V I C E T O A S O N I N T H E U N I V E R S I T Y.



L O N D O N;

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Advice to a Son IN THE UNIVERSITY.

SON,

OU are Now entred into a state of Life, not so New to you, after your Education in a *Collegiate School*, as to be without those *first and Necessary Instructions*, which may in part be useful for your Demeanour. But as this is a farther Embarking your self *in the World*, whilst I am making yet larger Steps *out of it*, I was willing to leave something with you, besides your *Patrimony*, that may be of more lasting Use, as well as give a better Testimony of the *Love and Care of a Father*.

And altho' you may find here things that are *common*, and things that have

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been repeated to you, yet as they come from *one*, who has given you Reason to believe, loves you with a Tenderness which cannot belong to any other *Friend*, they may possibly meet with a nearer regard, and make some better Impressions, than even that which is more Correct or Delicate, because offer'd from an *Affectionate* Hand.

A True Principium, is what has been early taught you, and you would think your Father had forgot himself, if we should not *set out* there, where every other Work is to *begin*. Take care therefore to rise always so early, even in *Terms*, as to have time enough to adore the *Author* and *Preserver* of your Being, in some such short *Prayer* at least, as I have plac'd at the End of these Papers, and hurry not to *Chapel* without having *God's Blessing* along with you.

I do not mean that this should serve for your *Morning Duty* in your *Closet*; for there, when you have more leisure, and before you enter upon any other *Busi-*

Business, you will not fail, I hope, to recommend your Self and your Studies to God in a *Solemn Prayer*, and likewise in the *Evening* conclude them after the same manner. And here let me mention to you *Daily Self-Examination*; a Practice *Highly Christian*, and, to the reproach of Thousands I am afraid that bear *that Name*, used constantly by more than one *Heathen*. For *Seneca*, Lib. 3. *de ira*, speaks of it as the Custom of one *Sextius*, *ut consummato die, cum se ad nocturnam quietem recipisset, interrogaret animum suum, Quod hodie malum tuum sanasti? Cui vitio obstitisti? Qua parte melior es?* And he relates the same of himself, *Totum diem mecum scrutor, facta ac dicta mea remetior, nihil mihi ipse abscondo, nihil transeo*. And with what Satisfaction, and almost Rapture, does that excellent Heathen speak of the Practice! *Quid ergo pulchritus hac consuetudine excutiendi totum diem! Qualis ille somnus post recognitionem sui sequitur! Quam tranquillus, altus ac liber, cum aut laudatus est animus, aut admonitus!* This is so near the *Christian*, even

in the best of Times, that it seems a fairer Reason of *Seneca's* Conversing with *St. Paul*, than any of those *Epistles* now extant, that are said to have pass'd between them. The *Advantages* then you see will be manifold, if you make this a part of your *Daily Devotion*: it will give you the *truest Knowledge*, and help you to the best *Command* of your *Self*. By this, your *Conduct* will be every way directed and improv'd; *That* which really distinguishes beyond *Arts* and *Literature*: The *want* of which casts so many Clouds upon them, that they sometimes appear even Mean and Little things, without it. I need not add, how much this frequent *Examination* of our selves Advances and Improves the *Christian Life*.

And I hope you will not be meanly influenced by any Conversation that you may meet with, to think coldly of the *Devotion* owing to *GOD*, or to take these *Religious Addresses* to him for Starch'd and Formal things, and so be tempted to Neglect 'em.

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For as to *Prayer* and *Praise*, 'tis as much the *Honour* and *Privilege*, as it is the *Duty* of a *Man*; for we can give no good Account, why we were made such thoughtful reflecting inquisitive Beings, adorn'd with Faculties so much beyond the other Creations, if we had no Business here Superior to theirs; since in the common Actions of Life, agreeably to their several Natures, they are equal to us. But to *adore* the Great *Creator* in Contemplating the Beauty and Order of his wonderful Works, to beg of our common *Preserver* what is needful for us, and to praise the *Bountiful Giver* of all that we enjoy; This is Business proper for *Man*, suitable to the Powers that he is endu'd with, as plac'd in this *Temple* of God the *World*, according to the early Notion, as it were the *Priest* of *Nature*, to beg Supplies for their common Wants, and to be the *Mouth* of the *Mute* and *Insensible* part of the *Creation*, in singing forth their great *Maker's Praises*. Perhaps you may meet with that excellent Saying

^{† Juvenal}
Sat. 10.

of the Poet, † *Charior est illis
Homo quam sibi*, urg'd to another purpose, viz. that *GOD* needs no Importunity to do us good; but then it is forgot, that they are *Heathens* whom the Poet here exposes, who not only pray'd for Trifles, but frequently for things Unlawful; and even he allows in the conclusion, *Orandum est, ut sit mens sana in corpore sano*. But then under a *Christian Consideration*, the Notion of *Prayer* rises much higher; not as if we pretended to acquaint *GOD* with what he knows better than our selves, but to teach us *Faith* and *Dependance*, and to make us *Humble*, truly sensible what *GOD* is, and what we really are our selves, which *Human Nature* is so very apt to forget, and to beg what *frail Man* stands most in need of, the *Divine Aid* and *Assistance*; and therefore are we directed chiefly in the *New Testament* to ask for things *Spiritual*; as the main Subject of our *Prayers*.

And as a necessary Adjunct to your private Devotions, I would have you read

read a Chapter in your *Septuagint*, or *Greek Testament*, or both, and as you farther improve, not without Consulting some *Annotations* that you may be furnished with, upon the more difficult Texts; and take it to be your Duty as a Christian, whether you intend for *Divinity* or not, to be well acquainted with the *Charter* of your Religion: For such is the *Bible* to you.

And then you cannot but think it worthy your Reading, as it is the *Word of GOD*. It would raise in you all the highest Reverence and Attention, if a Voice from Heaven should speak to you. This is nothing less, only in a more condescending and familiar Manner, and in great Compassion to his Creatures, for *We could not hear the Voice of GOD and live*. This peculiar Goodness therefore of the Divine Communications, and laying 'em so freely before us, should raise our Esteem, instead of abating our Reverence towards the *Holy Scriptures*; and especially, as they contain not only

only things of the greatest Importance, the plainest *Knowledge of GOD*, and the *truest Happiness of Man*, but of the greatest Improvement too; I mean of your *Understanding*, as well as your *Life*.

For as the *Bible* begins with the *Original* of all things, it furnishes us with the most Antient Records of time. And *Moses's History* has such evident Marks of *Truth* and Motives of *Credibility* interwoven with it, beyond the external Testimony of so many Ages, that when you come to Examine things, the Pretences offer'd from the *Egyptians, Chaldeans, or Chineſes*, to a greater *Antiquity*, will appear, like the *Medley* of which they are compounded, to be nothing but gross and inconsistent *Fables*. And you have not only this evident Proof, that the World had a beginning, and how, declared by the most *Ancient Historians*, but moreover Confirm'd by the *Oldest Tradition*, in a *Commemorative Fact*, repeated *Fifty two Times* in the Year, and brought down to this day; I mean the Observation of the *Sabbath*,

Sabbath by the most Ancient People of the World.

You will have the farther Satisfaction, as you go on, to find much of the old Heathen *Mythology* derived from this *Sacred Fountain*, and which will appear much plainer, as you better understand the *Hebrew Tongue*, how several Nations affecting to be thought *Ancient*, and to make their *Ancestors* appear great, fitted not only the *Scripture Stories*, with some Corruption and Mixture perhaps to disguise the *Theft*, but sometimes the Original Names, or their Mistaken Meanings, to 'em.

Again, the extraordinary *Events*, not only in *Kingdoms*, but some of them reaching the whole *Human Kind*; the remarkable *Prophecies*, and the as exact fulfilling them all; as rare, as they are true and instructive, surprize the Mind with a delightful Admiration. Nay the lesser *Occurrences* are not without giving us some peculiar Pleasure, and Improvement. Wherein we find the Nature and all the Passions of Man lively set forth, in that Majestick Plainness and Simplicity of Expression, which

which masters beyond the boldest Rhetorick.

Can any Man read the History of *Joseph* without being strangely moved ! A Relation unenlivened with Figures, unadorn'd by Words, and yet only as a plain Mixture of Humane Passions with Providential Events, how it moves beyond all the Artificial Powers of *Tragedy* or *Romance* ! Look upon the Troubles of *David*: What a diverting Variety of Accidents do they afford us ! together with the wonderful Virtues, and surprizing Actions of a young *Religious Hero* ! who through manifold Opposition, with as much *Innocency* as *Bravery*, makes his way from a Sheepfold to a Throne. And therefore our excellent *Cowley* very justly made choice of this Subject, for the first *Essay* of a Divine Poem in the *English Tongue*.

And if we were as well acquainted with the Ancient *Eastern Poetry* and *Eloquence*, as with that of our own Time, what lively Strains of Beauty and Majesty should we find in the Book

Book of *Job*, in the *Psalms*, and in many of the *Prophets*, and particularly in the *Song of Moses*, that of *Deborah*, and in *David's Elegy* upon *Saul* and *Jonathan*; since so many lofty and excellent Images both of Words and Things appear to us, even under a verbal Translation.

I may venture to mention these amongst many others, to invite you, even after your *Admiration* of the *Beauties of Greece and Rome*, to read with Pleasure those in the *Holy Scriptures*. But I add for a much nobler Reason, because it is Reading for the Improvement of your Life: For to be *Wise for your self*, is surely the highest as well as the nearest Concern. And if the Moral Passages in the *Classicks* are admired and quoted, chiefly because of the *Language* and *Poetry*, in which they are writ, or because of the *pretty turns* of Wit, with which they surprize us, what a *Venerable Regard* is due to the *Holy Scripture*, which is such a *Store-House of Moral Instructions*, under all the variety of Application to the differing

ferring Capacities of Men. And because the greatest part of Mankind are the Ignorant and Unlearn'd, this is that *Generous* and *God-like* Design of it, so far beyond the Condescensions of Heathen Morality, to suit it self to the Understandings of the Meanest, and yet in a way not unworthy the Meditation of the acutest Philosopher. This is eminently Remarkable, not to mention others, in our Saviour's Sermon upon the Mount, and in his Parables. In the first of these, what a Collection have we of admirable Rules and Precepts for the Government and Happiness of Life ! In the plainest Expressions, and under the shortest and the fairest View, and we may search Volumes of Celebrated Heathen *Moralists*, to meet with a few faint and clouded Imitations of them, tho' set forth in some fine or bold Words. And tho' the way of Instruction by *Parable* is of very ancient Date, and was somewhat peculiar to the *Eastern Sages*, so that we cannot now make a thorow Estimate of those of our

our *Saviour*, yet even under all the Distance we are from that Knowledge, we cannot but see how admirably they are adapted to the *Genius* of the Multitude: for being taken from the commonest Actions of Life, or grounded upon Matters of Experience, they partly inform, and surprizingly convince at the same time. And those that are well skill'd in the *Oriental Learning* and *Customs*, when they compare them with the *Jewish Writings* of the like sort, speak Wonders of those excellent *Parables*.

I have yet a farther Reason to press upon you the Reading of the *Holy Scriptures*, as they will give you the truest and plainest *Ideas* of the *Christian Religion*, and of that excellent *Establishment* of it, under which you live. For upon a little Enquiry, it appears but too Obvious, that a great Part of the World who would be distinguished as the only *true Christians*, if they are to be judg'd by these Ancient *Records* of that *Religion*, will be found to be the worst Pretenders to the Name; and

and upon the first and shortest View of both, it would look like a *difficult task* to reconcile Popery, as *Popery*, with any *reasonable Belief* of the *New Testament*. For when you come to compare the gross *Idolatry*, the *senseless Worship*, the *Pageantry* and *Tyranny* of *Rome*, with the *Purity*, *Plainness*, and *Humility* of the *Gospel*; you would hardly think that the *Religion* that boasts it self *Catholick*, was any thing a-kin to it; but that it was rather a *Combination of infernal Art and Worldly Policy* to make void the *Design of Christianity*, and that since all outward Opposition fail'd, the *inward Corrupting* and *Debauching* its *Doctrines*, might be a more successful Way, to stop its real *Progress*, and to *Defeat the great Purpose of the Gospel*.

And as you will with Satisfaction behold the *English Church Reform'd* from all those wretched *Abuses* of the *Christian Religion*, according to the *Word of God*; so it will raise some *Melancholy Thoughts* in you to find a *People* within her *Bowels*, pretending to

to the same *Reformation*, and to an Union with her in *Doctrine*, and yet rending and tearing her with a *Senseless Schism*, and separating from her, with little less Distinction in their Practice, than they do from *Rome* it self. Which is not only such a palpable *Violation* of that *Rule of Love and Unity*, so much insisted on in the *Scriptures* of the *New Testament*; but such a broad *Inlet* to the *Popery* they *Detest* and seem so much afraid of, that one cannot forbear charging the *Leaders* in the *Schism*, if not with the *vilest Hypocrisie*, yet with the *grossest Infatuation*.

There remains yet one important Occasion more, for your being well acquainted with the *Holy Scriptures*; which is, that you may the better fence against that *Heretical Pravity*, under which the *Deism* and *Infidelity* of these *Licentious Days*, would so Artfully *hide* it self. 'Tis too gross, as well as too difficult an Undertaking to attack the *Authority* of the *Scriptures*: They that have *Forehead* enough, may yet want *Talents* for that *Performance*;

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but to nibble at Texts, and to form Objections out of a Book of that Large-ness the Bible is of, belongs to every Man that can read English, whose Vice, or Malice, or Politicks set him out for a Disputant. Now the careful Reading of the *Holy Scriptures*, will after the best manner Arm you against these Assaults, since you will there find, that the *Doctrines* chiefly Level'd at by the *Heresies in Fashion*, depend not only on the Authority of some scattered Texts, but are *Interwoven* with the whole *Scheme* of the *Christian Belief*, and, beginning at the *Form of Baptism*, run through all the Parts of the *Gospel*: and was the Season ripe for it, it would not only be fairly *Hinted*, but those covered *Hereticks* would Unmask, and speak it out boldly; so that those *Doctrines*, and the *Holy Scriptures*, with the whole *Christian Religion*, must stand and fall together.

The next, in order, of your Religious Duties, is the *Publick Worship*. You must therefore be constant at
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the Chapel, not only to avoid *Reproach*, or *Penalty*, but for a Nobler Reason, to show your self a true *Friend* to the *Publick Good*; in praising the common *Benefactor*, and uniting in the joint Requests for Temporal and Spiritual Mercies, both as you are a *Member* of the *Church* and *Commonwealth*. And because *Prayer*, without the *Attention* of the *Mind*, is a *worthless Performance*, let the *awful Presence* of the *Divine Majesty* be your *frequent Meditation*; and make it your particular Request to God at the *Customary Kneeling* down upon entring into the *Chapel*, that he would *assist* your *Endeavours* to preserve your *Thoughts close and united*, in *Paying him a reasonable Service*; and be not wanting to renew the *Guard* upon your self, by frequent *Recollections* during the *Holy Offices*, that in this *frail and difficult State of Warfare* (in nothing more evident than whilst we are in this *Religious Exercise*) you may not unhappily get into a *Habit* of trifling before God, in the most *serious Acts of Worship* and

Humiliation. The good Practice of Reading along the Lessons in your *Septuagint* and *Greek Testament*, will prevent Gazing, and so be a *Preservative* from wandering Thoughts ; and it will likewise the better prepare you for the more careful Reading of the *Chapters* in your *Study*, which it will be very proper to take in the same Course. There is another part of *Worship* to which I would have you Pay more than a *formal* Regard, and therefore to be constantly Present at, and Attentive to it, I mean the *College Graces* before and after Meat. For besides that it is from the same Spirit of *Prophaneness*, that would slight all *Religion*, that *Graces* are any where Neglected ; you have a particular Reason to join with those of the College, as they are a Blessing of GOD and commemorating your Pious *Founders* and *Benefactors*, by whose Charitable Bounty you Eat your Bread.

Need I mention to you the Devout Observation of the *Lord's Day*, which as it has generally a more eaven Regard,

gard, between Superstition and Profaneness, paid to it here, than in any Nation round us ; so I doubt not but we meet with the greater *Blessings* on that account. As the *Government* therefore takes care to confine us to an outward Religion, on some parts of that *Day* ; I hope you will continue to spend the rest of it agreeably, between good Conversation, and your Closet ; and reckon the Publick *Sermons*, as our *Church* does, a part of the *Divine Service* of that *Day*. Affect not then a Niceness of Judgment in hearing, so as to be tempted, after looking upon the *Preacher*, and *chewing* a few Sentences that come from him, to turn your Back, and leaving St. *Maries*, in the itch of Curiosity *saunter* from Church to Church. Besides, as I know your *Tutor* will in the Evening call you to give some account how you have spent the Day, I would not have you fly to the pitiful shift of *Invention*, or somewhat *worse*, to save your Credit, and deceive him. You have begun, and I hope you will con-

tinue to receive the *Holy Sacrament*, as often as it is Celebrated within your *Walls*; and let the *Preparation* to it be a serious Enquiry into the present state of your Soul, and as it were a summing up the particulars of your *Daily Examination* since your last *Receiving*: For thus you will have the better Knowledge, and the *easier Command* of your self. And if you make some part of the *Friday Evening* in every Week, the time of Recollecting your *Daily Examinations*, it will render the Preparation to the *Sacrament* more delightful; and if your *Friday Retirements* are accompanied with some reasonable Abstinence, it will at least show a decent Regard to the *Orders* of the *College*, and the *Institution* of the *Church*.

And now having thus far enlarg'd upon *Devotion*, I am next to remind you of a great *Truth in Religion*, That all this is in order to a farther *End*, viz. *Moral Good*, the *Command* of your *Passions*, and the *Government* of your *Conversation*. I shall not here enter upon

on a detail of Moral Virtues; you are not unfurnished with Practical Books, that treat of them at large: I will only mention those which may more especially come under Tryal in your present State of Life.

And the first is *Temperance or Sobriety*, to which I know you have a good degree of Natural *Inclination*, and have not been under any Temptations or Indulgences to the contrary. *Preserve* it then with all your care, and suffer not your self to be poorly drawn in, as a Slave to foolish Fashion or Opinion, to do things not only against Sense, but against *Stomach*; for Excess, which Nature abhors, must at first be *Nauseous*; and it is only Custom that can render it easie or desireable: and were it not for the Sheepish Fear of being thought *singular*, or the affected *Vanity* to be thought *Modib*, this, with many other Vices, would lose Ground apace. For it is not the Love of *Liquor*, that at first ordinarily leads to *Intemperance*; but when Youth, upon every idle Summons, is betray'd

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by it self to throw up the *Guard* that Nature and Reason have given it ; no wonder if it is Chain'd down a Captive under the worst of Tyrannies, craving *Appetite*, and all-Powerful *Habit*. But what if Ingenious Conversation is not to be had but upon some such Terms ! That Argument from Goodfellowship, tho' often pretended, is commonly False, and all the true Wit and Pleasantness of the Company sinks with the Disorders of it. No reasonable Man can be an Enemy to improving Conversation, but surely the Improvement and the Sobriety may go together. And the *Sots* have something like a Phrase amongst them, that Confesses it, That what interrupts Drinking spoils Goodfellowship.

All this while you see I am far from Writing against the cheerful and lively Enjoyment of Society ; its Advantages with its Satisfactions are too great to be deny'd you : but I am Writing *against that* which indeed destroys it ; for too much *Cordial* instead of raising, flutters or suffocates the Spirits; and the admired

admired *Horace*, who you know was a *Goodfellow* enough, cannot but own that the Body carrying too much *Cargo* — *Animum quoque prægravat una* (Horat. Sat. 2. Lib. 2.) *Atque affigit humo divinae particulam aure.* Begin therefore to assert your Freedom early, and sneak not under Idle Importunity, or Mistaken Reproach: a fix'd Bravery of Resolution will undoubtedly gain Ground, at least it will establish your own Ease, if it does not Reform Conversation, and give you the best Company.

But to be able to *retire with Satisfaction*, and to live without the Necessity of flying from Idleness to Company, will be a great Point gained. A *Scholar* has not the Business of the World to divert him, and therefore is a sort of *forlorn Creature*, if he cannot in a good Measure make his *Books* his *Pleasure*: Company is then his only Refuge, and he must sit down with it as he finds it; and thus is he under the danger of losing his *Virtue*, and his *Improvements* too. For what Wonders soever

soever Conversation without Reading may be able to do amongst other Men, it must be remembred that it is in the way of their Business, and they venture little whether they gain or lose by it. But the Scholar leaves his proper Business, for the uncertain Hope of making it up another way. And the Event too often proves how little his Knowledge is advanced by that alone: He possibly Recommends himself as a pretty Companion; but the Publick by that means has too much Reason to complain, not only of a want of Virtue, but Endowments too.

The Ruins made this way upon Ingenuity and Good Nature, and the Mischiefs thence ensuing to Persons and Families that I have met with, has led my Thoughts the farther upon this Article, and I need not add how much the World has been Defeated of many growing Helps and Ornaments, blasted and cut down by this single Vice. And as this is the Source and Fomenter of most others; if I can prevail with you to be truly upon your Guard here,

here, I reckon to have done a great deal at once, for the security of your Virtue ; to maintain a Purity of Mind and Body, and Innocency of Conversation.

There is a *Sobriety* of Mind as opposed to *Conceitedness*, which, whilst I am Writing to a *Young Man*, should not be forgotten. This *fluttering Vanity* is sometimes to be charged upon Nature, and sometimes, under too pleasing a Sense of Abilities Superior to others, it is owing to Improvements : But if it is not founded and nourished up in Ignorance, it commonly abates with the Increase of Years and Experience, and Conversation wears it off. But it is an Unfortunate thing where it lasts long ; for it *Expose*s the Learning and Knowledge that it would set off. All Men are Born with Self-Opinion enough, for *nulla res æquabilius distributa est inter Homines*, says a Philosopher that you may be shortly acquainted with : and when one *Man* would engross the whole Stock of *Admiration* to himself, it is of Concernment to the whole Kind to unite

unite against him : Besides, nothing is so winning as *Modesty*; especially in a *Youth of Parts*, it even sets off *Defects*; and Restraints upon ones Self, often make true *Worth* as Visible, and much more Charming and Graceful, than all the laboured Arts of showing ones Skill : and then too much endeavour to make known our Reading or Abilities, as it tends to the *Dictatorship* in Society, (not easily endur'd, where all should or would be equal) so it deprives us of the Advantages of it ; for there is little to be learned from *others*, whilst we are not willing to *hear* any Body but our *Selves*.

Near a-kin to this, is the *Meek*, gentle, and obliging Temper, which tho' often *deriv'd*, has much more of Virtue in it where it is *acquir'd*; and it gives such a *flow* of inward Pleasure, and is withal so truly amiable and *Becoming*, that it is worth all our Application to attain it. It was surely something like this, that was the *Disposition* required for the first Receiving of *Christianity*, since it has so plain a *tenden-*

Tendency to promote the truly *loving* and *forgiving* *Gospel-Spirit*. And altho' when a *selfish* or *untractable Temper* is in our Frame, and we have not only untoward Passions, but it may be *Nature* it self to struggle with, *this* must be own'd a Work that calls for as much *firmness* of Mind, as it does for Art and Labour; yet grant it is a *Work of Time*, the very *Attempt* is a *Reward* for our Patience, and the *Success* will more than *Crown* it. For the Victories of this kind, give a Joy and Triumph to the Mind; a sort of *inward Heaven*, to which no Pleasure on Earth is equal; and if you are *Conqueror* here, most of the other Difficulties, in your Course of Virtue, will easily fall before you.

I may therefore the better go on to that peculiar Duty of your present Station, *Obedience* to your *Superiors*. Those that are reckon'd the great *Masters* in the *Art of Discipline*, carry this to an extravagant *Height*. One would hardly think that this should flow from the Pen of a learned *Cardinal*,
Obedi-

Obedientia irrationalis, est consummata obedientia & perfectissima, scilicet quando obeditur, sicut jumentum obedit Domino suo, Cardin. Cusan. in Epist. 2. ad Bohemos. But cease your Wonder! A Church that puts so many hard things upon the Belief of its Members, may very well use 'em like Beasts of Burden, and a *blind Obedience* seems to be cut out for an *implicit Faith*. You are happily plac'd in a *free Air*, where it is not Criminal to exercise your Reason, or to make a proper use of your Senses ; and yet the Doctrine of Obedience to Authority is taught you in its most *Binding way*, as its Obligation is *Sacred*, and the Duty not so much owing to *Man* as *GOD*: And the Consideration, that Government is of Divine Ordinance, for the Peace and good Order of the World, is of the highest Use, to render Obedience easie even in difficult Cases. For we are Naturally dispos'd to think *Worth* and *Character* to be things inseparable, and therefore, at our first Apprehensions, do not readily distinguish between them.

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Hence arises an Untractableness to the Orders of Superiors, whilst we consider them only as Men subject to such or such Passions or Frailties, but have no proper Notion of the Authority they are Invested with, besides their outward Power ; and therefore whatever Awe we are under, it is due to our Fear, and in many Cases we pay an *Unwilling Obedience*. Whereas when we look Higher, and consider Authority as of Divine Appointment, and deriv'd from GOD as the Fountain-Head, and so to the smalleſt Streams that flow from it ; this will Reconcile us to many Inconveniences which may attend our Obedience, and incline us, without any great Reluctancy, to offer an outward Respect and Reverence to the most *unequal Representative*. This teaching us, not to regard the *baseness* of the *Metal*, but the Stamp and *Impress* which gives *Value* to it. And it is worth some Care, that you may be under the fewest Temptations to refuse what is due to the *Character*, to overlook, as much as possible,

possible, the Blemishes or Unfitness of the *Subject* that bears it: and where *Power* is Executed with Humour, or Haughtiness, or Rigour, if not in Instances against *Law*, which is the *Rule* to every *Governour* in that excellent *Constitution* you *Breath under*, Endeavour to bear it calmly, and to abate of no Respect, neither decline any Duty on that account, under the great *Consideration*, that you do it to *GOD* and not to *Man*. An early regard to this *Fundamental Reason* of Obedience, will not only contribute to render your Behaviour *Easie*, in your present Circumstances, but as you farther enter into the World, will help to make you *useful* and perhaps somewhat Exemplary in it: it will well dispose you for the paying a due Obedience and a just Respect to all sorts of Superiors, and it will particularly Fence you against that *Epidemical Hypocrisie* of these later *Days*, the professing and crying up of Obedience in many *fine Words*, but in instances of Tryal, not ashamed to retract them by the grossest *Actions*.

And

And this leads me to the pressing of you to stick close to that honest Plainness of Conversation, flowing from the true Probity of Mind, which I think your Nature is as yet indued with : It is a Blessing from Heaven to be Cherished and Preserved with all your Care ; for you will find it a Treasure, increasing in Value with every Day of your Life, so as at length not to be willing to exchange it for an Empire ; and you will quickly feel the Worth of it from the great Danger of losing it : For as you come more Abroad, and begin to look about you, you will behold every body so much in Disguise, that you will think it not only Fashionable but Necessary, to put on the Vizard too ; and that you must either part with your Sincerity, or lie naked and expos'd to the Insults of Knavery or Reproach, or else take up wholly to Retirement, which you may reckon the least of the Evils, and yet no ordinary Punishment to a Sociable Creature, since it must be not only quitting Business but Conversation with it. But

have a good Heart; tho' an *Honest Man* must frequently chuse to retire, yet he *need* not, as indeed he *cannot* well live by himself. As scarce as *Probability* is in the World. He may possibly meet with some few like himself; and to make some amends for the Deficiency, *These* are *People* that the readiest know one another when they chance to meet. For however it is extoll'd as the great *Art of Conversation*, then to appear with the utmost *Openness* and *Civility* when you are indeed most upon the *Reserve*; yet as it is not only the ordinary *Dress* of *Courtiers* and *Travellers*, but an *Art* that frequently belongs to the *Shop*, the *Covering* is much more *Transparent* than they that *Act under* it are apt to think it. And besides that, *this wonderful Address* is really *Nauseous* amongst *Friends*, the *Artful Smoothness* seldomer succeeds *Abroad* in deceiving *others*, than *themselves*. You may therefore preserve your *Integrity*, and *Converse* too, if you can but be content to appear a little *singular* now and then, amidst

amidst such a Crowd of *meer Actors* upon the *Stage of Life*; and it belongs not to the strictest Character of a *plain Man*, to open his Breast to every Body that he meets with, amongst so much *Artificial Company*. 'Tis as much for the Security of your *Innocency*, as sometimes of your *Purse*, to be upon your *Guard*; and that surely may be with Prudence, and Precaution enough, without putting on the *Counterfeit*. Silence or Reservedness, tho' under some appearing Disadvantages, is yet often a necessary *Sanctuary* amidst *Dangers*, and, as I have said before, there needs no practising with Art or Dissimulation, when you know your *Company*.

There is another *Openness of Heart* that is in Reputation *where you are*; nothing having so great a Mark of Reproach upon it, amongst *Scholars*, as a sneaking Narrowness of Soul. The contrary is an agreeable Mixture of Bravery and good Nature, and therefore truely valuable in it self, and no less magnify'd abroad; for Generosity

never fails of Applause, and often covers great Failings; at least it bribes the *Craving* World to wink at, or over-look them. 'Tis for this Reason, that I make you a fair *Allowance*, and will take care that the *Returns* be *Punctual*; for it proves not only an Injury to the *Tutor*, where this is not reasonably *observ'd*, but it frequently helps to *Debase* the Spirit of the *Scholar*, and sometimes puts him upon the greater Follies and Extravagances. Manage therefore your *Pocket* so well, as not to be reduc'd to any *Scandalous Straits*, nor with *Blushing* to decline any Fit or Customary Expences; and exercise your Frugality rather upon your *Self* than Abroad. But, not only for my sake, but your own, be *above* the Prodigal and Vainglorious Affectation of appearing *Generous*; and therefore keep the *best Company*, and make it no part of your Pleasure, and much less of your *Glory*, to be extoll'd at the *Head* of the *worſt*. For besides that the *Praise* (the *All* that you can *gain there*) is Mercenary, and you *Pay* for it; 'tis other-

otherwise of little *Value*; for *common Opinion* is always a better *Judge* of the *Showing Virtues* than of the *Real*, and sometimes mistakes so grossly, as to give the Name of *Virtue* to *Vice* it self. Let me therefore Recommend the Observation of a strict *Justice* in all your Actions, *That* which is the *Root* of all *Virtue*, and yet we too often see many *Appearances* of *Virtue* without it, and the *Shadows* frequently out-shining the *Substance*, in the Opinion of the Multitude. But a due Regard to this first Principle of what is *Right* and *Equal*, will lead you beyond what is *Specious*, to a *Virtue* of a real and intrinsick *Value*: It will particularly Instruct you to govern your *Appetites*, and to master your *Vanity*, teach you the truest Generosity, and the best sort of Charity, the being Kind and Bountiful with what is your *Own*; it will lift you above the paltry Satisfaction of making a Noise and a Show in the World, and Nourish in you a proper Greatness of *Spirit*, that commendable *Pride* of being ashamed to run in-

to Debt: it will free you from the very disagreeable Character of being secretly *Base*, tho' Publickly *Munificent*; and raise you above that untoward sort of *Greatness*, of living *Sumptuously* and making a *Figure*, at the Loss, and sometimes with the *Sufferings*, of other Men: in one word, it will lead you to the best Management of your *Circumstances*; which not only advances the Comforts of Life, but will prove one of the best *Humane Securities* of your *Virtue*,

And now, tho' it be no intended part of this Design to meddle with your *Studies*, yet, as a *Close*, it may not be wholly out of the way to Remind you of following with some diligence *those* peculiar to the *University*. For it has prov'd a Misfortune to some who set out from *great Schools*, that they are too easily contented with their present Attainments, and are tempted to it, by comparing themselves with others that come *raw* to the *College*, or at least were not so compleatly *Fledg'd*.

Fall

Fall not into this idle Vanity, lest in a little time you may see your self shamefully out-done by their *Industry*, whom before you might possibly look back upon, with some degrees of Contempt. And continue not to please your self so much with the *Relish* of a *Classick*, as to be without a *Taste* for any other *Learning*. I am far from perswading you to break off from a *Pleasure* that may be of so much farther use to you, and will give Ornament as well as Satisfaction to your Life ; but to *dwell* upon it, is not only to defeat my Purpose of removing you, but your own Growth and Improvement in any other *Science* : And it will particularly hinder your Progress to the most useful practical Knowledge, that of *Men* and *Things*.

I pray God bless you in all your Studies ; that you may ever continue a faithful Servant to Him, and thereby a Comfort to

Your truly affectionate Father.

*A Short Prayer to be used
in the Morning before the
going to Chapel.*

I Adore and Praise thee, most Gracious God, for all thy Blessings from time to time bestow'd upon me ; particularly for the Refreshment of this last Night, for my comfortable Rest and Sleep, and the raising me in Health and Safety to the Light of this Morning. I am through my daily Transgressions unworthy of the least of these thy Mercies, but I humbly beg of thee Pardon and Forgiveness ; and that thou would'st be pleased to work in me a more Inward and Affectionate Sense of all thy Goodness towards me, and that I may particularly express it by an impartial Obedience to thy Will. To that end I dedicate my Self this Day, and all the rest of my Life, unto thy Service, beseeching thee to assist me

me with an especial Portion of thy Holy Spirit, to guide and direct me in all my Thoughts, Words, and Actions, to defend me against all Dangers and Temptations, and so to Conduct me through the whole course of my Life, until thou hast brought me unto thy Self in Everlasting Glory. This and whatever else thou seest Necessary for me, I humbly beg for the sake of Jesus Christ, my Lord, and Saviour. Amen.

*Our Father, which art in Heaven;
Hallowed be thy Name. Thy Kingdom
come. Thy Will be done in Earth, As
it is in Heaven. Give us this day our
Daily Bread. And forgive us our Tres-
passes, As we forgive them that Trespass
against us. And lead us not into Tem-
ptation; But deliver us from Evil: For
thine is the Kingdom, And the Power,
And the Glory, for ever and ever.
Amen,*

A

*A Prayer before the Entrance
upon the Morning Stu-
dies.*

MOST Holy Lord God, who art of purer Eyes than to behold Iniquity, yet declarest thy self a God hearing Prayer, and hast invited all Flesh to come unto thee; in an inward sense of my own Unworthiness, and in a true Penitent disposition of Soul, I again approach thy Divine Presence. Beseeching thee to accept of me through Jesus Christ, and for his sake to Pardon all my Offences in Thought, Word and Deed, committed against thee. And to fit me the better for thy Mercy and Forgiveness, enable me truly to search and examine my Ways, that I may increase in a right Understanding of my self and of thy Holy Laws; and make me to know my Iniquity and my

my Sin, and confirm my Mind more and more in a deep Sense of the Evil of Offending thee, that I may be truly Sorrowful, in order to a true Repentance, and do no more so Foolishly. Let thy continued Goodness leave the strongest Impressions, and thy continual Presence fix a constant Awe upon my Soul, that both the Fear and Love of thee, may equally restrain me from Evil. Create in me a clean Heart, O God, and renew a right Spirit within me, that my Resolutions may extend to the first Beginnings, and against all the Occasions of Sinning, and then lead me on in the Ways of Righteousness for thy Name-sake. And because I cannot deceive thee, but I may too easily deceive the World and my Self, assist my Endeavours to be Plain and Sincere in my Words, and truly Upright in all my Dealings, and make me both more able and more willing to walk in Integrity before thee. Endue me with the excellent Graces of Humility, Meekness, and Charity ; and whatever

ver Good Work thou hast wrought in me, be pleased to Accomplish and Confirm it unto the End, that I may grow up and abound in the Fruits of a Holy Conversation. And because I am bound in many Respects to Pray for others as well as my self, I beseech thee to extend thy Mercy to all Men, particularly, to all Christians; and let this Church and Nation, with the QUEE N's Majesty, and all the Pastors and Governours thereof, be under thy especial Guidance and Protection: And, I pray thee, Bless this Society of which I am a Member, and let all our Studies tend to thy Glory, with our own Improvement. Be gracious to all my Relations, Friends and Benefactors; forgive my Enemies, and Comfort those who are in any kind of Affliction or Distress. Guard me, I pray thee, Heavenly Father, from all the Evil Accidents of this Day, and grant that, flying all Sloth and Idleness, I may apply my self to my proper Business; and so enlighten my Mind in the Reading thy
Holy

Holy Word, that I may see the wondrous things of thy Law, and be thereby especially directed to an Improvement in all Virtue and Godliness of Life ; that going on from one degree of Grace unto another, I may at length be made perfect in Glory. Hear me, I beseech thee, through the Merits and Intercession of thy only Son, our Lord. *Amen.*

Our Father, &c.

A Prayer for the Evening.

Great and only Wise Lord, Creator of Heaven and Earth, who seest all our Ways, and understandest all our Thoughts ; I thy sinful Creature, humbly Prostrate my self at thy Feet, in an inward Sense of the Corruption and Weakness of my Nature, appearing but too evident in the many Errors

Errors and Miscarriages of this Day. I acknowledge it is of thy great Goodness and Favour, that notwithstanding these unworthy Provocations, thou hast not entred into Judgment with me, nor cut me off in the midst of my Sins, but hast both given me time to Repent, and by still continuing to me Life, and Breath, and all things, would'st by thy Goodness lead me to Repentance: O let me not resist those moving Charms of thy Love, but be won by those tenderest Endearments to reproach my own Folly, and to rise up in Indignation against my Self, that I could offend, against the Riches of so much Mercy; and let this effectually Work in me a true Change of Mind, and firm Resolutions of a stricter Care and Circumspection in the Government of my Passions, and in avoiding all the Opportunities and Tendencies towards Evil; that thou may'st be inclin'd, O Heavenly Father, through the Mediation of thy Son, to pardon what is past, and to receive me graciously. Forgive me also I beseech

feech thee, all Neglects and Omissions and imperfect Performances of Duty this Day. Increase in me all good Inclinations to do thy Will, and fix upon my Mind all the most lively Reasons that may set me forward in the Improvement of my Virtues, and to the Advancement of thy Honour and Glory. To that end, strengthen my Faith, and possess my Mind with the constant Perswasion of a Life after this, and that I must stand before thee in Judgment. Let the Vanity and Littleness of all Earthly things be habitually in my View, and enlarge my Belief and Hopes of the great Everlasting Reward. And as I heartily Praise thee for thy astonishing Love in Christ Jesus, which has made me capable of aspiring to that Bliss ; let the Example of his admirable Life be continually before me, to lead me up to it ; that by degrees I may think nothing too much to do, or to suffer, so I may but reach the glorious Prize. Bless I Pray thee all Mankind, this Church and Nation , in particular let the

QUEEN's

QUEEN'S Majesty, with all Spiritual and Civil Superiors, be under thy special Guidance and Protection : And I pray thee, Bless this Society of which I am a Member, and let all our Studies tend to thy Glory, with our own Improvement. Be gracious to all my Relations, Friends and Benefactors ; forgive my Enemies, and Comfort those who are in any kind of Affliction or Distress.

And I adore thy Goodness, O Gracious God, for thy Care and Protection of me this Day, and for the Blessings bestowed upon it. Continue, I pray thee, those watchful Instances of thy Providence over me this Night, and mercifully Shield me from all the ill Accidents and Dangers of it ; and vouchsafe me such Comfortable and Innocent Rest and Sleep, that I may awake with a pure Mind and joyful Lips to praise thee, my only Lord and Saviour. *Amen.*

Our Father, &c.

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